

The upper part of the building was destroyed, also the lower except the walls. The machinery, with the exception of three narrow and one broad loom, was all destroyed together with seven thousand pounds of clean washed wool. Some warps and a few hundred dollars worth of cloth were saved. The loss of machinery, building and other property is about \$35,000. It is not supposed that the fire occurred through any one's neglect.

PHOENIX.—From a private letter from a resident of Brigham City, we learn that it is intended to replace the lately burned woolen factory there with a structure of an improved pattern, to send east for new and improved machinery and to have it in running order by the 4th of July, 1878. In commenting upon this intended action and the determination to find employment for the operatives thrown out of work by the fire, the writer of the letter says: "Thus we will prove to the heavens, that we practise what we preach, showing our faith by our works." Speaking of Elder Lorenzo Snow, he says: "The same spirit who, under God, has guided us for so many years is still master of the situation. Under his wise direction, and being true and faithful to the principles of union, placing our reliance in God, who has never forsaken his people, we are confident we will overcome every difficulty and be in a better condition, both spiritually and temporally, in the near future, than ever before."

ARIZONA.—About a year ago Elder Nathan C. Tinney, of Kanab, accompanied by thirteen families, removed to the vicinity of the Little Colorado, Arizona. Last season they rented and cultivated a tract of land owned by Mr. Stinson, an old settler in that part. There they raised a good crop of potatoes and some corn, but scarcely any other products. Now, however, they have moved upon an independent location, about twenty-five miles above Allen's Camp, where there is excellent land and abundance of other facilities. It is called Silver Fork. A number of comparatively good buildings, in stockade form, have already been erected. The improvements have been made with remarkable rapidity, showing the industry and perseverance of the little colony. In order to irrigate the farming land a dam to raise the water a height of thirty feet will have to be constructed. Among the settlers are three Mexican families who were baptized into the Church by Elder Peterson and who seems to work with a will, in unison with the others.

LOGAN.—We are indebted to brother Truman O. Angel, Jr., assistant architect of the Church, for the following information regarding the Temple at Logan, the erection of which is being conducted under his superintendency: The main building is 103 x 79 feet, inside; has two large towers, one in the centre at the east end extending out 30 feet, square at its base, and 155 feet to the top of its dome; the other on the west is the same, with the exception of being 12 feet lower, the former representing the Melchisedec Priesthood, the latter the Aaronic; on the north and south sides of these towers, touching them and the main building are four octagon stair-cases, two on the east 102 feet in height, and two on the west 98 feet in height. The extreme length and breadth of the main building, including towers and buttress, is 171 x 95 feet; height to top of battlements on side walls, 86 feet. Extending out to the north 104 feet is a building for convenience, 36 x 88 feet, and 22 feet high to top of battlements; has an octagon tower at the north end 54 feet in height. This extension is divided into four apartments, as follows: Engine room, kitchen, dining room and reception room, all connected with the main building by a long hall. The main body of this extension is built even to the placing of its rafters. The foundation of the main building is also a few inches above the ground. The design is original, embracing none of the particular orders of architecture. On July 20th, 1877, rock laying commenced and was diligently kept up until the last of November, when frost compelled its suspension. The entire amount of rock to be used in completing the whole structure is about 264,224 cubic feet, or 2,064½ cords, of which 45,600 cubic feet, or 356½ cords, has already been placed in the walls. There will be but little cut stone, that being used only for sills, caps, etc., the main being rubble-work, to be plastered.

Milk is our first drink, but we come to the bier (beer) at last.

The New London "Telegram" observes that man comes into the world without a shirt to his back and if the times continue to improve backward it is more than likely that he'll go out of the world in the same wretched condition.

POETRY.

"ONE BAPTISM."

Shall man be counted (Lord we ask),
Sufficient in this day of ours,
To aid himself, his race, and task
In priestly order, dormant powers?

Did'st thou reveal that simple rite,
Which practised was in ancient day?
And did'st thou deign 'mid deepest night,
To point the path to endless day?

We realize thy right, and gift
Through Jesus, Joseph, unto man,
And to thee now our hearts we lift—
Our grateful hearts, for heaven's own plan.

Here by the water's brink we stand,
Our faith thy promises would claim;
Let those believing thy command
Enjoy thy spirit's genial flame.

Down through the watery grave they press,
Buried, baptised, as was thy Son;
Father remit their sins, and bless
With strength divine, life's race to run.

To covenants through the years be true—
True to the Gospel, Priesthood, live;
So shall the old be made anew,
So heaven to all thy faithful give!

H. W. N.

DIED.

MURDOCK.—At Kilmarnock, Scotland, Dec. 20th, Janet Lennox Murdock, wife of Wm. Murdock, Muirkirk. She was born at Moor, Old Cumnock, Sept. 22, 1831, obeyed the Gospel in 1854, and lived and died a faithful Latter-day Saint.—Utah papers please copy.

GALICHAR.—At East Benharr, Scotland, Dec. 30th, of consumption, Mary, wife of Peter Galichar, aged 20 years, 11 months, and 26 days.—Utah papers please copy.

HARSTON.—At Mill Creek Ward, Utah, Nov. 18th, of inflammation of the lungs, in the 56th year of his age, George Harston, formerly of Wakefield, Yorkshire, England.—"News."

MURRAY.—In Tooele City, Utah, Nov. 26th, of diphtheria, Sarah P., daughter of James and Jessie Murray, aged 5 years and 7 months. Also, Dec. 3rd, of diphtheria, Robert M. Murray, son of the above, aged 5 years and 1 month.—"Herald."

PITCHFORTH.—At Nephi, Juab County, Utah, Dec. 21st, Samuel Pitchforth, son of Solomon and Ann Pitchforth, aged 51 years. Deceased was born in Halifax, England, and was the first person to offer himself for baptism into the Church on the Isle of Man; was baptised by Elder John Taylor in 1840, and emigrated to Nauvoo in 1845; then crossed the Plains in Elder John Taylor's company in 1847; resided in Salt Lake City until 1852, when he moved to Nephi, residing there until his death.—"News."

DAY.—In Salt Lake City, Dec. 23rd, of chronic asthma, aged 60, Mary Willson Day, relict of the late David Day. Deceased was born at Oldcourt, Nottinghamshire, England.—"Herald."

GILLIES.—On the State Road, near Salt Lake City, Dec. 22nd, of diphtheria, Margaret, youngest child of John and Margaret Gillies, aged 1 year and 10 months. Also Jane A., daughter of the above, from the same complaint, Dec. 29th, this being the fourth child who has fallen a victim to this disease in brother Gillies' family in sixteen days.—"Herald."

CONTENTS.

Chapters from the Life of Pres. Brigham Young	49	Terrible Times in Constantinople	59
Gathering and Providing for the Poor	51	The Fearful Distress in South Wales	60
Kirtland and its Fading Landmarks	53	Home Correspondence.—Letter from Elder Jos. H. Parry	60
Editorial.—The Perpetual Emigration Fund	54	Utah News	62
Statistics	56	Poetry.—"One Baptism"	64

LIVERPOOL:

EDITED, PRINTED AND PUBLISHED BY JOSEPH F. SMITH, 42, INLINGTON.

LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 20, BISHOP'S GROVE, BALL'S POND ROAD, INLINGTON, AND BY ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"NO WEAPON THAT IS FORMED AGAINST THEE SHALL PROSPER; AND EVERY TONGUE THAT SHALL RISE AGAINST THEE IN JUDGMENT THOU SHALT CONDEMN. THIS IS THE HERITAGE OF THE SERVANTS OF THE LORD, AND THEIR RIGHTEOUSNESS IS OF ME, SAITH THE LORD."—*Isaiah lii, 17.*

No. 5, Vol. XL.

Monday, February, 4, 1878.

Price One Penny.

CHAPTERS FROM THE LIFE OF PREST. BRIGHAM YOUNG.

THE MARCH OF TROOPS INTO SALT LAKE CITY. RETURN OF THE PEOPLE TO THEIR HOMES. TREACHERY OF THE JUDGES. THE MILITARY POWER FRUSTRATED IN THE ATTEMPT TO ARREST BRIGHAM YOUNG.

(By Edward W. Tullidge.)

About this time was concocted a conspiracy to arrest Brigham Young. It was proposed that a writ be issued for his apprehension. The officers entrusted with its execution presented themselves at the Governor's office, to request his co-operation. But Gov. Cumming stontly resisted the attempted outrage, and the military officers entrusted with its perpetration returned to Camp Floyd discomfited. Immediately the news was circulated that General Johnston would send two regiments of troops and a battery of artillery to enforce the writ for the apprehension of Brigham. Governor Cumming promptly notified General Daniel H. Wells to hold the Utah militia in readiness to act on orders. This was on a Sunday evening. By ten o'clock on Monday morning five thousand troops were under arms. Had the United States forces attempted to enter the city the struggle would have commenced, for the Governor

was determined to carry out his instructions.

Happily at this juncture an official letter from Washington decided that the military could only be used as a posse on a call from the Governor; and thus the matter ended without a collision, and Governor Cumming became thoroughly established in authority, receiving the cordial support of the people, and the respectful consideration of his Federal associates.

It was an undisguised fact that, up to this time, the Federal judges had diligently sought to violate the Presidential amnesty and betray the people. It was the uncompromising integrity and honor of Governor Cumming alone that saved the Territory from a bloody collision between the citizens and soldiers.

But, while this conspiracy of the judges was being enacted, the Mormons did the best they could to prove to the nation that they had returned

to their loyalty, even accepting the view that they had been in rebellion. At the very moment the conspiracy was at its height, soon after the attempt of the military, instigated by the judges, to arrest Brigham Young, the Lieut. General of the Utah militia issued the following:

Special Order, No. 2.

Head-quarters, Nauvoo Legion,

Adjutant General's Office,

G. S. L. City, July 1, 1859.

Monday, the 4th, will be the eighty-third anniversary of the birth of American freedom. It is the duty of every American citizen to commemorate the great event; not in a boisterous revelry, but with heart full of gratitude to Almighty God the great Father of our rights.

The Lieutenant General directs for the celebration in the city as follows:

1st.—At sunrise a salute of thirteen guns will be fired, commencing near the residence of His Excellency the Governor, to be answered from a point on South Temple Street, near the residence of President Brigham Young.

The national flag will be hoisted at the signal from the first gun, simultaneously at the residences of Governor Cumming and President Young, at the office of the Territorial Secretary, and the residence of the United States Attorney. Captain Pitt's band will be stationed at sunrise opposite the residence of Governor Cumming, and Captain Ballo's band opposite the residence of President Young.

At the hoisting of the flag the bands will play the "Star Spangled Banner."

2nd.—After the morning salute the guns will be parked at the Court House till noon, when a salute of 33 guns will be fired.

3rd.—At sunset a salute of five guns, in honor of the Territories, will be fired, and the flags lowered.

4th.—For the above service Lieut. Atwood and two platoons of artillery will be detailed. Two six-pounder iron guns will be used for the salutes. Also a first lieutenant and two platoons of the 1st cavalry will be detailed as a guard, and continue on guard through the day. The whole detachment will be dismissed after the sunset salute.

5th.—Col. J. C. Little, of the General's staff, will perform the duties of marshal of the day, with permission to select such deputies as he may require to assist him. The Declaration of Independence will be read by him from the steps of the Court House at noon.

6th.—The bands and the services to be performed by them will be under the direction of Col. Duzette.

By order of

Lieut. Gen. DANIEL H. WELLS.

Adjt.-Gen. JAMES FERGUSON.

As might be expected, the great civil war, precipitated at this time between the North and the South, gave to Utah the opportunity for a unique example in her conduct. She had herself just been in rebellion; how would she now act? This was a most natural question, and, strange to say, her answer was almost the reverse of the general pronouncement of what she would do.

And here it might be said that it matters not to the integrity of history whether or not the Mormons be understood by others, as long as they act consistently with themselves, and their own faith in their religious and national mission. We have just seen that on the very first occasion after the "Utah rebellion," as we will style it to illustrate the example, they made haste to re-assert their faith in the Constitution and the Union, by celebrating the day of American Independence very much with the same intention as though they had sent a manifesto to the States of their views and conduct. And just in keeping with this was the pronouncement of the Mormon leaders upon secession at its very birth, as the accompanying Fourth of July military order will suggest:

Head Quarters, Nauvoo Legion,

G. S. L. City, June 25, 1861.

GENERAL ORDERS, NO. 1.

1st.—Thursday, the 4th of July, being the eighty-fifth anniversary of American Independence; notwithstanding the turmoil and strife which distress the nation established on that foundation, the citizens of Utah esteem it a privilege to celebrate the day in a manner becoming American

patriots and true-lovers of the Constitution of their country.

2nd.—The Lieut.-General directs that district commanders throughout the Territory will conform, as far as practicable, to the requisitions of the various committees of arrangements for details.

3rd.—In Great Salt Lake City, at the request of the committee of arrangements, the following details will be made, and placed under the direction of Major John Sharpe, marshal of the day, viz.:

One company of the 1st, and one of the 3rd regiments of infantry.

One company of light artillery, and two guns.

Two brass bands and one martial band.

By order of

Lieut.-Gen. DANIEL H. WELLS.

Adjt. Gen. JAMES FERGUSON.

This military manifesto, just after the national flag had been fired upon at Fort Sumter, meant simply that Utah was going to stand by the Union and the Constitution—or, as the Mormons would express it, in good apostolic language, they had resolved to “stick to the old ship Zion.”

General Albert Sidney Johnston and his army were ordered from Utah to the Potomac, and in the early Autumn of 1861 the troops marched eastward.

Thus ended President Buchanan's military expedition against the Mormons. They had been as Philistines to modern Israel. What would they be to the South. They had gone up against Zion with the noise of battle, but “The Lord had given them into the hands of his people.”

But the service upon which General Johnston was now ordered, was more congenial to his soldiers, and worthier his military genius, than was the crusade upon a God-fearing people. True, he joined the South, refusing to maintain the Union and the Constitution; yet he certainly proved himself a great general, and won for himself a national fame.

Before evacuating Camp Floyd, General Johnston destroyed all of the ordnance and ammunition of the post, a proceeding quite in keeping with the entire extravaganza of the Utah war, from the beginning to the end. Perhaps this afterwards famous Confederate General, before his departure from Utah, had revised his views of the secession proclivities of Brigham Young. At least, if he could not understand the apostolic motives which moved the Mormons, and their great leader, he might have discovered that they were not the people to make war upon the Constitution and the Union.

CACHE COUNTY, UTAH.

The report of the superintendent of schools for Cache County makes the following showing: There are fifteen districts, having thirty-one schools and employing forty-two teachers—twenty-one male, and twenty-one female; number of school children between the ages of six and sixteen is 3,263—1,652 boys, 1,611 girls; number of students enrolled 1,949—993 male, 956 female; average per centage daily attendance, 1,308; average per centage of school population actually attending school, 41; total amount paid to teachers \$7,026.45—\$4,397.45 to males, \$2,659.00 to females; average number of days schools have been taught during the year, 170; amount of building funds

raised, \$3,751.05; amount of taxes appropriated to use of schools, \$2,667.41; real value of school property, \$26,700.00. Two of the districts have no school houses; and the thirteen which have, report eleven in good and two in poor, condition. Logan pays \$2,300, to teachers—mostly to ladies; Wellsville pays \$792.00—\$517 to ladies; Hyrum and Providence pay respectively, \$740 and \$597,—mostly to male teachers; in amount of building funds raised, Mendon leads with \$1,600, followed by Richmond—\$819, Hyrum—\$800, and Providence—\$450; of taxes appropriated to use of schools, Providence has \$900, Logan, \$892, Hyrum, \$300; value of school proper-

ty, in Logan—7,000; in Richmond and Wellsville—\$4,000 each; in Hyrum—\$3,000; in Newton—\$2,000; in Mendon, \$1,600; Richmond has the best school houses; Mendon, Wellsville and Hyrum have built houses this year. From notes taken on a trip, latter part of October, the writer is prepared to say that educational matters in this county, are very encouraging. At that time the best schools were: Primary grade, in second ward, Logan, under Miss Mattie Blair; and first ward, Richmond, under Miss Eliza A. Cluff; Intermediate grade, the leading school in Smithfield, under Wm. A. Noble; and the fourth ward, Logan, under W. H. Apperley. There are many other earnest workers among the teachers, who with few exceptions are capable and worthy. Until within

a few years, the people have been humbugged with teachers of the old style—anybody who could do nothing else. This of course was not universal, as there have been many excellent teachers, whose services were needed elsewhere and they were taken from the schoolroom. Now, circumstances are altered, as the teachers are fully able to do well whatever is done. More teachers are needed for the children who are too numerous for the school accommodations. The progress of education lies almost entirely with the mass of the people. The leading men in nearly all towns—are constant advocates of more extended knowledge, and men and women energetic and intellectual, are devoting their time to advance the interests of the rising generation.—*Salt Lake Herald.*

THE "MORMON BIBLE."

An article has been going the rounds of the papers about "the original Mormon Bible." It started in the *Detroit Post and Tribune*, a reporter of which interviewed Major J. H. Gilbert, of Palmyra, who claims to have set up in type nearly all the matter for the first edition of the "Book of Mormon," and worked it off on a hand press. He has the unbound sheets as he took them from the press, and exhibits them as a great curiosity.

There is a great deal of nonsense talked about this first edition. It is said to be a very rare book, and in many respects essentially different from the subsequent editions. There are quite a number of copies of the first edition of the book in this Territory, and its contents are substantially identical with all other editions of the work. The chief difference is in the printing and binding, which are better in the later editions than in the first.

The article to which we refer states that "nobody but Joe himself ever saw the golden tablets." It is evident that the writer of this statement is ignorant of the history of the book, and of the facts in the case, and that

he has never examined the work about which he talks so positively. The book is prefaced with the testimony of Oliver Cowdery, David Whitmer and Martin Harris, who state with words of truth and soberness that an angel of God came down from heaven and showed them the plates, and the engravings thereon, while the voice of God declared to them that the record was translated by the gift and power of God. And lest this testimony might be objected to, as partaking too much of the supernatural, the testimony of eight witnesses is appended who state that Joseph Smith had shown them the plates, which they handled with their hands. Thus eight persons saw the plates naturally, and three others in addition to Joseph Smith testify that they were exhibited to them by the power of God.

It has been represented that the three last named witnesses subsequently apostatized and denied their former statements. This is as grossly incorrect as the allegations that there were no witnesses. Those men, having been greatly favored, were tempted in a corresponding degree, and failing to endure were severed from the

Church. But they never denied their statement concerning the plates and the heavenly manifestations in relation to them. On the contrary, they always maintained the truth of their testimony under every circumstance. Two of them—Oliver Cowdery and Martin Harris—returned to the Church, and died within its fold, reiterating their first testimony to the last. The article in the *Post and Tribune*, states that Martin Harris did not follow the "Mormons" eastward but "remained near his home where he died two years ago." This is also inaccurate. Martin Harris came to Utah asking forgiveness for his faults, was received into the Church, and died in Cache Valley in this Territory, bearing testimony of the truth of the "Book of Mormon." David Whitmer has not yet returned to the fellowship of the Church but, like the other two witnesses, when questioned concerning the "Book of Mormon" repeats his former statement in the firmest manner, and, so far as we are aware, and we have conversed with many persons who have interrogated him, he has never denied his original testimony in the least degree.

There is one point connected with this argument about the expulsion from the Church of the three witnesses, which our opponents do not appear to perceive. If these persons were in league with Joseph Smith, to palm upon the world as a divine revelation a work written or adopted with intention to deceive, would the chief conspirator have the temerity to excommunicate his chief associates in crime, on their infraction of the rules of his Church? Does not the fact of his dealing with them as with ordinary members prove, if it proves anything, that the notion of a conspiracy between those four persons is a fallacy? And if they were not conspirators and deceivers, does it not follow that their testimony is true?

The article closes with a repetition of the Solomon Spaulding story, which has been so often refuted during the last thirty years or more that we will not waste space upon the matter further than this: The connection between the supposed Spaulding and

his manuscript about the "lost ten tribes," and Joseph Smith and the "Book of Mormon" is always made to be Sidney Rigdon. He is represented as a printer in the Pittsburg office, where the manuscript was said to have been deposited, and to have cooked it up with Joseph Smith into the "Book of Mormon." Passing by the fact that the "Book of Mormon" is not a history of the "lost ten tribes" and only mentions them once, and that incidentally, it is well known that Sidney Rigdon never saw Joseph Smith, nor had any connection with this Church until after the "Book of Mormon" had been printed for some time. Sidney Rigdon, a Campbellite preacher, was converted to "Mormonism" by Parley P. Pratt, and the latter was not baptized until September, 1830, several months after the Book was published. Elder Pratt first saw the Prophet Joseph Smith at Manchester, New York, and being sent by him on a mission to the Western States, on his way, met Sidney Rigdon in Ohio, to whom he presented the "Book of Mormon," and whom, with many other Campbellites he convinced of its truth. This is well established history.

Those who desire to devise or accept some plausible story of the origin of the "Book of Mormon," should be shy of such silly inventions as the Spaulding nonsense. Yet it is copied from paper to paper, and standard Cyclopædias print it with the utmost gravity. When the story was started it was exploded and so entirely shattered that its inventors never touched it again. But of late years it has been picked up and patched together, as the only means by which the production of such a work as the "Book of Mormon" by an educated youth can be accounted for. All that any person need do to disprove the Spaulding story to his own entire satisfaction is, to hear it carefully, and then read the "Book of Mormon."

The testimony of the witnesses of that book cannot be gainsayed nor disproved. They could have no object in making it except to tell the truth. It was of no pecuniary benefit to them. They had no prospect of reaping any reward for it but persecu-

tion and contumely. And it stands to day unproven and unshaken as a witness to this generation of the work commenced for the consummation of all things, and of the re-opening of the long lost communication of man with his Maker. The "Mormon Bible" is the same Bible that all Christian sects profess to believe. The

"Book of Mormon" corroborates and supports the Jewish record, but does not supplant it, and both unite in bearing testimony to all nations, Jew and Gentile, that Jesus is the Christ, and that the day of His everlasting dominion is near at hand.—*Deseret News.*

THE LAND OF THE PHARAOHS.

The past lends to Egypt a charm more entrancing than its cloudless skies and delicious climate. Go where you will, antiquity meets you at every turn. Around you lie the ruins of cities whose very names have been obliterated in the silent march of the ages. Before you flows the sacred river upon whose waves floated centuries ago the little ark of the outcast Hebrew infant, and the golden barge of the gorgeous daughter of the Ptolemies. Time was when this old Nile was the highway down which many successive nations rushed to conquest, for the Ethiopian, the Assyrian, the Persian, the Roman and the Saracen have all lorded it in turn in this ancient realm of the Pharaohs. Now, vexed no longer with the fleets of rival monarchs, the mighty river rocks with slumbering swell, the lotus lilies on its tranquil breast, and on its lonely banks, which have rung so often in days gone by with shrill peans of triumph, the

palms in the sultry noontide throw their long shadows athwart the ruined temples and colossal statues, grand in execution and faultless in detail, which reveal in every outline the perfection to which the arts of architecture and sculpture were carried in this, their earliest cradle. The soil is strewn with fragments of broken columns and defaced colossals. Buried beneath the drifting sand of the desert lie the glorious and yet grotesque masterpieces of the Egyptian chisel. Serene, grave, majestic, inundated with a flood of harmonious light, the calm features of the once inscrutable Sphinx look down upon us, as many centuries ago they looked down in their grand repose upon the wondering father of history. Time has pressed lightly on these Titanic temples and vast tomb places, but from their shadowy portals the worshippers have gone forever. Desolate and state-fallen, they open now only to admit the curious stranger.

"BAPTISM IN THE JORDAN."

If from the general scene we turn to the special locality of the river banks, the reason of John's selection is at once explained. He came baptizing—that is, signifying to those who came to him, as he plunged them under the rapid torrent, the forgiveness and forsaking of their former sins. It was in itself no new ceremony. Ablutions, in the East, have always been more or less a part of religious worship—easily performed, and always welcome. Every

synagogue, if possible, was by the side of a stream or spring; every mosque still requires a fountain or basin for ablutions in its court. But John needed more than this. He taught, not under roof or shelter of sacred buildings, but far from the natural haunts of men. He proclaimed repentance, not only to handfuls of men here and there, but to the whole nation. No common spring or tank would meet the necessities of the multitudes who

from Jerusalem and all Judea, and all the region round about Jordan, came to him confessing their sins.' *The Jordan*, by the very peculiarity of its position, which, as before observed, renders its functions so unlike those of other Eastern streams, now seemed to have met with its fit purpose. It was the one river of Palestine, sacred in its recollections, abundant in its waters; and yet, at the same time, the river, not of cities, but of the wilderness; the scene of the preaching of those who dwelt not in kings' palaces, nor wore soft clothing. On the banks of the rushing stream the multitude gathered—the priests and scribes from Jerusalem, down the pass of Adummim; the publicans from Jericho on the south, and the Lake of Genesareth on the north; the soldiers on their way from Damascus to Petra, through the Ghor, in the war with the Arab

chief Hareth; the peasants from Galilee, with ONE from Nazareth, through the opening of the plain of Esdraelon. The tall 'reeds' or canes in the jungle waved, 'shaken by the wind'; the pebbles of the bare clay hills lay around to which the Baptist pointed as capable of being transformed into 'the children of Abraham'; at their feet ran the refreshing stream of the never failing river. There began that sacred rite, which has since spread throughout the world, through the vast baptistries of the Southern and Oriental Churches, gradually dwindling to the little fountains of the north and west; the plunges beneath the water diminishing to the few drops which by a wise (?) exercise of Christian freedom, are now in most Churches the sole representative of the full stream of the Descending River."

—Dean Stanley.

NEVER KNOCK UNDER.—No, Never! Always rally your forces for a more desperate assault upon adversity. If calumny assails you, and the world—as it is apt to do in such cases—take part with your traducers, don't turn moody or misanthropic, or worse still, seek to drown your unhappiness in dissipation. Bide your time. Disprove the slander if you can; if not, live it down. If poverty comes upon you like a thief at night, what then? Let it rouse you, as the presence of the real thief would do, to energetic action. No matter how deeply you may have gone into hot water—always provided you did not help the father of lies to heat it—your case, if you are of the right kind of stuff, is not desperate; nor is it in accord with the divine order and sweep of things that life should have any difficulties with an honest, determined man, with Heaven's help, cannot surmount.

THE AFGHANS.—The Afghans style themselves the Bani Israel, or Sons of Israel, and claim descent in a direct line from Saul, or Malik Twatut. Saul had two sons, Barakiah and Iramiah (Jeremiah), and the latter a son named Afghana. When Bakht-nasir (Nebuchadnezzar) took the children of Israel into captivity, the tribe of Afghana, on account of their obstinacy in maintaining the Jewish religion, were driven into the mountains about Herat, where, rapidly increasing, they extended their migrations eastward into the Cabool Valley and along the right bank of the Indus to the confines of Scinde and Beloochistan. This is the consistent tradition of all the Afghan historians. Living among idolaters, many of the tribe fell into idolatry; and in the ninth year after the announcement by Mahomet of his mission, and more than 1,500 years after the time of Solomon, the Afghans for the first time heard of the advent of a new Prophet through a fellow Israelite who, having been convinced at Medina of the truth of the new religion, sent a message to his countrymen at Herat and Cabool to come and examine the doctrines of Mahomet for themselves. They accordingly sent six of their chief men under a leader called Kiah to Medina, where they at once embraced the new religion and returned to Afghanistan to proselytise their fellow-countrymen; and in the course of a few years a large portion of them became Mahomedans. Subsequently, the number of converts was greatly increased through the powerful influence of the Saracens, who invaded Persia and Turkestan, and swept through Afghanistan in their plundering incursions into Hindustan. But many resisted to the last, and there is a tradition still current among the Afghans that the Kyber hills were inhabited until a comparatively recent period by a colony of Jews.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, FEBRUARY 4, 1877.

SOMETHING ON MACHINERY.

—o—

IN every department of human enterprise and industry, wisdom suggests that the means employed shall be adapted to, and commensurate with, the object to be obtained. Krupp guns were not made to demolish houses of cards, the Nasmyth hammer was not invented to crush the insects of an hour, nor do we use an equinoctial storm to drive a pleasure boat over a garden lake; giant forces are for a giant purpose, and where there is an excess of appliance, it is considered a waste of power.

Aptness in the manipulation of material resources is the result of special training, inspiration, and intelligence, and wisdom generally uses or calls to its aid this educated element so as to serve its own ends. It is not usual to employ a tailor to erect a house; a carpenter to make up shoes, or a blacksmith to lay a rock foundation; the right man is only in the right place and likely to be successful, who understands the nature and capabilities of the material which he handles.

It is not wisdom to try to run an Atlantic steamer on a railroad or even on a canal; the locomotive is not valuable on our common roads; human wisdom glories in adaptation, and only deserves encomiums when so exhibited; yet this grand characteristic, this furthest reach of human insight and experience, is considered inapplicable when directed towards Divine things. True, men are willing to admit that this manifestation of mechanical application and adaptation is but a faint type of creative wisdom; men believe that in the starry heavens there is order, plan, design, intelligence, that the centripetal and centrifugal forces mutually balance and correct each other, and that systems are so divinely arranged that the insignificant satellite whirls around its parent centre without fear of its mighty grasp; men believe that our own little planet is admirably adapted in its nature and provided in its elements, by the appropriations of industry, for the sustenance of the human race, that all the elements of progression and physical continuance are stored in its wondrous magazines; men believe that this is the result of forethought, of pre-arrangement, of divine wisdom, seeing "the end from the beginning;" men, all men, believe this, at the same time they will tell us that for the infinitely greater social, moral, and religious needs of man, little or no pro-

vision or preparation is made ; that for these forces, in comparison with which physical organization, animal wants, are but as nothing, there is to be a continual groping in perpetual chaos and an eternal waste ; men may be ready to admit that *once* provision was necessary, and that *once* provision was made ; they will even point to that lustrous age as an age of glory, and spend much wealth, talent, ingenuity, and effort in canvassing and recommending that which was then provided ; but for all the changes and contingencies of a different age, for new temptations and unlooked for trials, and for a living present they offer a dead past, as if the great heart of Divine Fatherhood had ceased to beat, or as if there was elasticity enough in a bald statement of History, power enough in a bound book, life enough in a dead letter, to meet the surging wants and growing aspirations of immortal man.

Failing to gain credence to this untenable and unsatisfactory faith, men have attempted to supply by their own imaginations, by systems in which self-interest and self glorification were the primal forces, the insatiable craving for the bread of life ; ostensibly accepting "The Great Revelator," they have repudiated his doctrines ; professing to be his servants, they have superseded his ordinances and institutions ; with arrogant assumptions, yet with priestly craft and cunning, introducing personal theory, personal doctrine, personal churches, thus constituting themselves the self-appointed saviors of the human family.

It is high time the trumpet tongue of protest was heard throughout the hostile camps of Christendom ; it is high time that men should understand the interests and influences which are at work in the nations as in their families and their homes ; the question needs to come home to every man, to every woman, to every youth of both sexes, are the institutions which are around us, to which we pay tribute, and by which we are moulded, calculated for our expansion, for our exaltation, and will they subserve the interests of our being ? Are they in their essential nature adapted for us—for our use, or are we slaves to them ? Have we been defrauded, deceived, cajoled, and compelled to minister to the material needs of others, instead of being subjected to higher forces, to more ennobling truths, and to more righteous conceptions of human life and destiny.

If we are the product of the institutions around us, we question them in regard to their power. Can the institutions of England produce anything more than an Englishman ? Can the institutions of France, Germany, Russia, produce more than a Frenchman, German, or Russian ? Will the influence, friction, and machinery of the Roman Catholic faith produce other than a Roman Catholic ? Will the Established Church, the Presbyterian Church, the Wesleyan or Baptist Churches, produce other than they do ? Does not like usually produce like ? "Do men gather grapes of thorns or figs of thistles ?" Can a stream rise higher than its fountain ? The answer must be in the negative, or if not susceptible of that in every case, it may at all events be said that the framers of all national and religious systems aim by their processes and subtleties to perpetuate their own special peculiarities and organization ; they adapt the means to the end, and worldly "wisdom is mainly justified of her children."

There is, however, this peculiarity in regard to the divisions of Christendom,

they profess to draw the inspiration of their social, moral, and religious efforts, ideas, and associations from the Bible—they tell us God is revealed there, that his Son is revealed there, that the Gospel of salvation is revealed there. This, in the historic sense, is a partial truth, but what then? Is not God a being of intelligence? Was not Jesus an intelligent ambassador or representative? Is not the Gospel the product of this intelligence? and if it is, will it not be worthy of its author and the end in view? If you reduce its principles to practice, will they not produce results? If they penetrate and touch the springs of human action, will they not develop character—will it not bloom and fruit in life? Is it not this feature and potency which justifies men's effort and human institutions, and do not men value organization, etc. in proportion to its efficiency? Do we look for less from that which is of Divine origin, nay rather do we not look for more?

What idea was entertained of Gospel Institutions in the ancient times: Paul says, in writing to the Romans i, 7, and to the Corinthians i, 1, 2, "Called to be Saints," and we are told that the Church and Priesthood was for "the perfecting of the Saints;" Eph. iv, 12. Now, if this is correct, if the people were called and the machinery was created expressly for this purpose, was it not efficient, and sufficient? or would any other machinery have answered the end in view? We find among the industries around us more illustration, the machinery which is in our cotton factories is not adapted for wool, flax, or silk; the machinery and processes of coal mining are not adapted for the open quarry, or the gold placers. So neither can Roman Catholic machinery produce a Saint in the New Testament acceptation; neither can the usages of the Established Church, or the "Discipline" of the Methodist Church; both are equally at fault, as is the teaching and machinery of all other churches; they will not answer, they lack the power, they were created for other purposes and no doubt answer their own ends.

To call men to be Saints in this age would be superfluous unless you provide the necessary machinery, and this being provided will accomplish all that can be desired; so that in commenting upon the past or present, or in anticipating the future, we see no reason for sustaining the religious, social, or moral systems of the world only as they may be developed in harmony with the ideas of the sacred book, and faithfully carried out by the same system and spirit; that which was and is God ordained *must be best*, if there never was any thing of this character, if the revelation is a myth, and the Prophets of old were but a fraud, there can be no loss in rejecting other systems based upon tradition, upon superstition, upon self-interest and fraud, no condemnation will meet us in the eternities for the rejection of that which was not established by divine authority.

The Latter-day Saints cling to these ideas, and while they protest against unauthorised assumption, they none the less decidedly say, that that system to which for centuries men have turned alone to history, is now again restored; they herald this to the nations as the greatest news in this a new age, and they are in no fear that to-morrow's telegram will recall the statement or deny its truth; they will tell you that in the operations of this system thus restored and re-established, it is producing its own results, it is not building up the churches of man, no man passes its baptismal gateway to the Mother

Church; no burial in water finds it convert, resurrected in the "method" established by Wesley; every man and woman who from Faith in God and Jesus, repents of sin, finds an appointed ordinance—in obedience to Divine law and order, that "peace which passeth all understanding;" testimony rolls its calm and quiet wave across the troubled spirit, and by submission to the voice of authority and the power of the Holy Ghost, they realize the efficiency of the machinery of the heavens, and the blessing and privilege—called to be Saints.

H. W. N.

FOREIGN CORRESPONDENCE.

Amsterdam, Holland, Jan. 30, 1878.

Dear Brother,—Feeling assured that you desire to hear from time to time from the laborers in the different parts of the Lord's vineyard, I take pleasure in penning a few lines.

You are aware that when I arrived here last September, (my predecessor having left the previous June,) I found the Saints in this land in a scattered condition, many of them with but little or no faith, and withal in desperate poverty.

I had heard of the Dutch priding themselves as being out of debt, and an industrious and frugal people. This requires qualification, and if to the reader a view of the real state of affairs in Holland was given, the above assertion, whilst in many respects true, would lose much of its charm to the observing inquirer.

All who have received of the benign influence of the Holy Spirit of God, have learned by experience that Truth makes mankind free. This strikes one forcibly on becoming acquainted with the manner and customs of this people, whom I have found to be more in slavery through tradition and superstition than any other people, and getting to be more and more so. The rich becoming richer, and the poor poorer, makes it for a poor man next to impossible to extricate himself from surrounding difficulties, or obtain even a comfortable livelihood. The rich, or even the middle class, (as my predecessors have proven,) have no desire to investigate the principles of the Gospel, they as a general thing having very little religion of any kind, as demonstrated by their empty churches;

it is therefore amongst the poor only that a servant of God occasionally finds one willing to listen, and have the Scriptures expounded, and even with these I find it exceedingly difficult for them to allow the Holy Ghost to operate upon their understanding. The nature of the people, like that of the country, is cold, wet, and chilly—it makes them almost impenetrable to that which would ennoble and exalt, more especially so, on account of the fearfully increasing evil of intemperance, "Genever" as it is called here, principally made at Schiedam, hence called "Schiedam Schnapps," or gin, is drunk to an alarming extent, and the effects of its soul and body destroying influence is seen on every hand, among the rich as well as the poor, and of course it makes all still more unfitted to receive the truth. Besides this evil there is tobacco, which I believe is here more extensively used than in any other country. At the age of eight years, and frequently before that, boys acquire a taste for tobacco, and when you see a small army of men and boys of all ages, leaving a factory at meal time, nearly all have a cigar or pipe in their mouth, and then, when in addition to all that you hear their conversation, it seems as though the devil (their master) had trained them pretty well.

We have held public worship every Sunday twice (at 10 a.m. and 6 p.m.), and generally have a few strangers, and sometimes after an advertisement quite a little congregation, to whom the first principles of the Gospel, and the establishment of the latter-day kingdom have been pretty thoroughly made known; besides this we have distribu-

ted tracts and called at the houses of the people where tracts had been left and sometimes to talk with them, so that in all the country where I have traveled I feel satisfied that the people have been warned pretty well of the judgments which are coming upon this as well as all other nations.

There are a few now I hope upon whom the Gospel will make an impression. I feel anxious to see a little fruit, and trust that the Lord will permit me to gather a few sheaves of the seed of Ephraim into the garner, from this, to all appearances, the most sparsely populated country.

I always feel well in bearing my testimony, and the Lord has blest me in trying to acquire a knowledge of the Dutch language, so that I can now by a mixture of my native tongue (the German) with the Dutch make myself pretty well understood.

My prayer and desire is to find all lovers of truth, and to have the good will and confidence of my brethren of the holy Priesthood.

With my best wishes for your personal welfare and the success of all my brethren in the ministry, I remain your brother in the Gospel,

B. H. SCHETTLER.

A LESSON.

There was once a German duke, who disguised himself, and during the night placed a great stone in the middle of the road, near his place.

Next morning a sturdy peasant, named Hanhs, came that way with his lumbering ox-cart. 'O these lazy people!' said he, 'there is a big stone right in the middle of the road, and no one will take the trouble to take it out of the way.' And so Hanhs went on his way, scolding about the laziness of the people.

Next came a soldier along. He had a bright plume waving from his helmet, and a sword dangling by his side, and went singing merrily on his way. He held his head so far back that he didn't notice the stone, so he tumbled over it. This stopped his song, and he began to storm at the country people, and call them 'boors and blockheads, for leaving a huge rock in the road for a gentleman to fall over.' Then he went on.

Next came a company of merchants, with pack horses and goods, on their way to the fair that was to be held near the duke's place. When they came to the stone the road was so narrow that they had to go off in single file on either side. One of them, named Berthold, cried out, 'Did anybody ever see the like of that big stone lying here all the morning, and no one stooping to take it away?'

It lay there for three weeks; and nobody tried to remove it. Then the

duke sent around word to all the people on his lands, to meet at a deep out in the road, called Dornthou, near where this stone lay, as he had something to tell them.

The day came, and a great crowd gathered at the Dornthou. Each side of the cut was thronged with people over looking the road. Old Hanhs, the farmer, was there, and so was Berthold, the merchant.

And now a winding horn was heard, and the people all strained their necks and eyes toward the castle, as a splendid cavalcade came galloping up the Dornthou. The duke rode into the cut, got down from his horse, and with a pleasant smile began to speak to the people thus:

'My friends, it was I who put this stone here three weeks ago. Every passer by has left it just where it was, and has scolded his neighbor for not taking it out of the way.'

When he had spoken these words he stooped down, and lifted up the stone. Directly underneath it, was a round hollow, lined with white pebbles, and in the hollow lay a small leather bag. The duke held it up that all the people might see what was written on it. On a piece of paper, fastened to the bag, were these words: '*For him who lifts up this stone.*' He untied the bag, and turned it upside down, and out fell a beautiful gold ring and twenty large bright golden coins.

Then everybody wished he had

moved the stone, instead of going round it and only blaming his neighbors. They all lost the prize because they had not learned the lesson, or formed the habit of helpfulness. But that promise was hidden away under that stone so that no one could see it. God's promises are not hidden in this way. They are written plainly out in the Bible, so that we may see them and understand them.

Dr. Franklin used to say, 'What

though you may have found no treasure, and had no legacy left you, never mind.' Remember that diligence is the mother of good luck. Then,

Plough deep while sluggards sleep,
And you will have corn to shell and keep.

"Work while it is called to-day for you know not how much you may be hindered to-morrow. One to-day is worth two to-morrows; and never leave till to-morrow anything that you can do to-day."

STRIKES DURING 1877.

The following analysis of the condition of the labor market of 1877, is supplied to the *Times* by Mr. G. P. Bevan:—The total number of strikes during the year has been 191, involving some 14 sections of operatives, viz.: 1. Building trades: Masons, 20; joiners and carpenters, 27; building operatives, 2; slaters, 4; stonecutters, 1; bricklayers, 4; plasterers, 4; plumbers, 1; painters, 6; sawyers, 1—70. 2. Coalmining: Colliers, 19; engine tenters, 2—21. 3. Iron, etc.: Fitters, 1; puddlers, 2; steel workers, 1; iron miners, 1; tinplate workers, 2; nail makers, 6; rivet makers, 2; boiler makers, 2; moulders, 1; nut and bolt makers, 1; chain makers, 2; hinge makers, 1; brass finishers, 1—23. 4. Engineers: Platers, 1. 5. Railways: Engineers and drivers, 1; milsmen and roadmen, 1—2. 6. Shipbuilding: Carpenters, 3; shipwrights, 4; iron workers, 1—8. 7. Ceramics and glass: Clay workers, 1; bottle makers, 2; flint-glass cutters, 1; earthenware turners, 1; earthenware pressers, 1; grinders, 1—7. 8. Wood and stone work: Quarrymen, 7; marble polishers, 1; paviors, 1; coopers, 2; deal porters, 1; cabinet makers, 8; French polishers, 1; lath renderers, 1—22. 9. Clothing: Tailors, 4; boot-makers, 3; portmanteau makers, 1—8. 10. Textiles: Cotton operatives, 11; woolen operatives, 2; flax workers, 1; linen operatives, 1; spindle and fly makers, 1; machinemens, 1; rope spinners, 1—18. 11. Printing, etc.: Compositors, 1; bookbinders, 1—2. 12. Carriage building: Wagon builders, 2; carriage builders, 2—4.

13. Agricultural laborers, 2. 14. Sundries: Cab drivers, 1; bakers, 1; tanners, 1—0. Total, 191. It will be seen that the building trades have been the most unsettled and given the most trouble, and their pre-eminence in this matter does not seem likely to fail in 1878, to judge by all appearances. Of course, amid so many strikes there are great varieties of duration, ranging from one week, or even less, to nine months, but the result which has struck me throughout has been the ill success which has generally attended the strike. In some cases (but mostly small local ones) the men have gained what they wanted; but in the vast majority they have failed, or at most have made a compromise. For instance, the colliers at Saundersfoot (South Wales) were out seven months for an increase of wages, and eventually went in on the old terms; the same with those at Dronfield, who were out seven and a half months; at Dodsworth also for seven months; Fife and Clackmannan for three months. The joiners at Wolverhampton were out six months; at Manchester for eight months (and indeed are still out); the shipwrights on the Clyde stood out for nearly six months, and then had to put up with a very unpalatable arbitration, which went against them. The cabinet-makers at Carlisle were out for 62 weeks for an increase of wages, and got the promise of an extra $\frac{1}{4}$ d. next March; while the nut and bolt makers of Darlaston were out for 16 weeks, and eventually had to take lower prices than those on which they worked before the strike.